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## THE CHURCH AND THE PROBLEM OF POVERTY IN CITIES.

THE problem of poverty is not an isolated problem. It is a part of all the social questions of to-day—of the questions of labor, of crime, of intemperance. On account of the organic nature of society these problems are laced and interlaced—they act and react on one another. The causes and remedies of poverty can be comprehended only through an understanding of its relations to the whole social organism, and this involves a thorough acquaintance with human nature, with the laws of psychology and biology.

It is in this broad aspect that I believe it most profitable to consider this question. And it will be found that the solution of the question of poverty—if there be a solution—will be also the solution of the questions of labor, the family, city government, crime, intemperance.

Furthermore, the problem of poverty—or any other social problem—to my mind has no significance except as it is a religious problem. Man is made in the image of God. His possibilities are divine, and it is an appalling sight to see the god-like crushed out of such a being by poverty, by crime, by intemperance, by his social and industrial surroundings. When the Christian Church awakes to the daily life in the dark places

about her, and understands the essential religious nature of the problems of labor, poverty, monopoly, then may these problems be put in the true way of solution.

Modern science teaches the unity of human nature. Psychology, physiology, sociology, all the sciences which treat of man, declare that the two elements of which he is composed—body and soul—are not antagonistic but inter-dependent. Yet to-day many of us are holding to that mediæval doctrine of the eternal opposition between body and soul. It was a doctrine which in its day of ascendancy sequestered good men as ascetics and hermits, and left bad men in unhampered control of practical affairs. To-day, this doctrine leads the Christian Church to preach salvation only for a future life—salvation for the soul apart from the body. Oppressive and unjust conditions in this life are looked upon as ordained means of grace to discipline the soul and turn its longings towards the hereafter.

As a result of this doctrine, the Church shrinks from contact with practical life and has looked complacently on while poverty has increased, crime has leaped forward, intemperance has become a giant. I do not say that this is the attitude of the whole Church to-day. But the Church's ignorance of modern science and her bias toward the old dogma still appear in the way in which she attacks only the symptoms and results of social disease and not the causes. The intemperance question is to be solved simply by abolishing the saloon—regardless of the fact that intemperance itself is the result of profound social conditions. Sunday labor is the only labor problem attacked—and that only in its spectacular and relatively harmless occasions—and the irresistible economic necessities of modern civilization which compel Sunday labor are overlooked. Corrupt city government is ascribed, not to its real causes, but to the sinfulness of politicians—whereas the fact is that in city politics all our political and social machinery is so arranged that the best men are as a rule barred from success.

The sciences of man to-day teach us the mutual harmony and affinity of body and soul. They show how these shape and re-shape each the other. There is no alienation, there is no antagonism between them. The soul is simply the expression

and flower of the body. It is that in the body which experiences all the thoughts and emotions, the ideals and aspirations. These may be good or bad. They may be emotions and ideals of love or hate, of faith or infidelity, of hope or despair. But, whatever they are, they depend upon the body. Bodily wants are the primal and indispensable wants. With the infant and the child they are the only wants. And how eagerly loving parents attend to the physical wants of the little one, rejoicing as their reward in the slowly budding signs of affection and aspiration—the beautiful tokens of the unfolding spirit!

But how shall this soul unfold and develop? Sociology, based as it is upon the sciences of biology, tells us, it is through that universal law of life—adaptation to environment. Adaptation is direct and indirect; the first is effected through use and disuse of faculties; the second through heredity. Thus the individual, both in his body and his soul, in the process of generations becomes fitted to his environment.

Now, it is society that furnishes the environment of the individual. Society determines the conditions under which his physical and spiritual powers shall be permitted to develop. Society creates great social classes and assigns the individual even before his birth and on through infancy, youth, and manhood, to one of these classes. For generations before his birth, and again through the plastic years of childhood, his particular social class is shaping and conditioning his physical and mental powers, his appetites, emotions and ideals. In our day these social classes are based to a large extent on property. It has been possible, heretofore, for individuals to pass from one social class to another, but these class lines have become more rigid, and the individual, if his lot be in the unpropertied class, is destined as a rule to remain there. His economic resources determine, by a resistless pressure, what shall be his social environment. I will indicate briefly some of the main characteristics of this social environment as it has developed in our day, and show its influence upon the individual.

The first is that condition of the working classes which can be characterized as none other than wage-slavery. By wage-slavery I mean the dependence of one man upon the arbitrary

will of another for the opportunity to earn a living. This is the essential evil in the wide extremes of wealth of to-day. It is the ownership of all the opportunities of labor—the factories, the railways—by single corporations or corporations acting as one, and their power to discharge workingmen for any reasons they think fit. This is an imperial power, and may become a tyranny. It can be remedied only by recognizing in man as one of his inalienable rights, along with life and liberty, the right to employment. We are apt to think that the rights to life and liberty are aboriginal and natural rights of man, and we marvel at those who talk of new rights as innovators and disturbers; yet, there was a time when our ancestors recognized neither the right to life nor to liberty. Among primitive peoples enemies were slaughtered as a matter of course, like wild animals. Old and decrepit people, the sick and feeble, the defective infants, were exposed and sacrificed simply because they were a burden. It was only through centuries of moral development that the right to life became a sacred right.

And so with the right to freedom. When slavery was substituted for slaughter it marked an ethical advance, for it helped men to realize the right to life. Slavery taught habits of industry and made possible the growth of civilization, but in time when Christianity taught ideas of man's equality and the sacredness of the human soul, slavery could no longer exist. Man's moral ideas had advanced too far. Freedom has now taken its place. But the Christian who believes in the fatherhood of God and the brotherhood of man, and who studies the working classes at first hand, can see that there is still lacking a true and manly freedom. Robert Burns understood the secret when he wrote:

See yonder poor, o'erlabored wight,  
So abject, mean and vile,  
Who begs a brother of the earth  
To give him leave to toil.

And a friend of mine, an educated man, who has given years of time and strength in the cause of the laborers, has told me that now he understands the problem that Moses faced for a lifetime when he tried to lead a nation of slaves forth to free-

dom. The workingman of to-day, unless protected by his powerful labor union, is slavish in his instincts. I speak of laborers as a class, for there are noble exceptions. He is distrustful, jealous, incapable of co-operation, treacherous to benefactors and fellow-laborers, and an eye-servant. These pitiful qualities of his soul are but the natural fruit of his unstable, dependent conditions of livelihood. How is Christianity to reach such a man with its noble qualities of truth, love, honor, fidelity, manliness, until it has first created for him those physical conditions of life and true independence out of which such qualities can spring?

Again, what can we expect to be the soul-life of the millions in our country who cannot find regular honest work to do? The seriousness of the problem of poverty to-day is not that there are greater numbers of poor, relative to the total population than ever before, but that greater numbers are constantly on the verge of poverty. The fluctuations of modern industry, the panics and crises and industrial depressions throughout the world, are constantly shoving armies of men over the poverty line. And even in our best of times there are more men to work than places to work.

The problem of the unemployed is a problem of Christianity. Involuntary idleness and irregular employment are the Anti-christ of to-day that drives men and women into crime, intemperance, and shame.

You may say that the problem of the unemployed is the problem of the inefficient. Not wholly true, for there have always been the inefficient; but lack of employment in our country dates from the close of the Civil War and the panic of 1873. Yet, suppose your contention be true, does it not prove that the Church has not taken hold of religion in earnest until she has studied the causes and remedies of inefficiency?

What, next, can the Church expect the spiritual possibilities to be of men who are doomed to long and exhaustive hours of labor, who work seven days in the week and have no holidays or vacations, except those granted by pitying accidents and sickness? It is not only absurd, it is cruel, to expect such men to become Christians. Yet, do we hear the Church or the

ministers crying out against this worse than chattel slavery? I should have thought we should have heard the whole Christian Church in America rise in one indignant protest when the fact was brought out in the strike of Buffalo switchmen, that men had been compelled to work in the Buffalo yards for thirty-six consecutive hours. Yet the Church and the ministry as a whole looked on in indifference, or else rebuked the men for anarchy and for stopping the wheels of commerce. Had the Church done its duty beforehand and made any effort to know the life of workingmen, as Jesus did, there never would have been occasion for a strike, because hours of labor would have been limited to a point consistent with Christian manhood.

Again, there can be no hope for God's kingdom on earth except through the stability and the purity of the home. This is the one social institution for which Jesus Christ gave us definite regulations. Yet, to-day, among the poorest classes, home is a travesty. The mother must work to compensate the father's enforced idleness and low pay, and her children come into the world with feeble bodies, broken nerves, and moral impotence. It has been said that to educate a child you must begin with his great-grandfather. More to the point is it that if you would have a people intelligent, moral and Christian, you must relieve their mothers and grandmothers from poverty and excessive toil. The home is the place where, most of all, environment tells. Overwork for women and children is the physical basis for crime, intemperance and vice. The youth, the man, or the woman who has grown up in a home—or the mockery of a home—such as this can never escape from the prison of his own faltering body. His soul, as long as its physical house endures, is incapable of steadfast, noble impulses. The appeals of Christianity are incomprehensible to him. And yet, who has heard that the Church in its assemblies, its pulpit, its press, or its hundreds of committees or sub-organizations has taken up systematically the cause of the women and the children workers? No, her voice has not been heard for reforms that threaten profits. Her appeal has been for men to share their profits with her—to build her magnificent temples and swell her missionary accounts.

"O Lord and Master, not ours the guilt,  
We built but as our father's built ;  
Behold thine images, how they stand :  
Sovereign and sole through all the land."

Then Christ sought out an artisan,  
A low-browed, stunted, haggard man,  
And a motherless girl, whose fingers thin  
Pushed from her faintly want and sin.

"Please set me in the midst of them,"  
And as they drew back their garment-hem,  
For fear of defilement, "Lo, here," said he,  
"The images ye have made of me !"

Other features of the modern environment of the working classes might be mentioned. While there are many hopeful features, the majority are depressing. I turn now to one or two specific reforms, which the science of sociology has indicated, and note the reception the Church has accorded them. Crime has increased in forty years five times as fast as population. Yet ministers of the Gospel know little of that divine science, penology. Our city workhouses to-day contain prisoners who have been committed from fifty to 150 times, and very little thoughtful Christian effort is made toward their regeneration. And all this occurs in the same city and within sound of the minister's voice. Yet the ministers go their way, week after week, in ignorance of these sin-sick souls—in prison and they visited them not. Now, scientific penology has already pointed out the way, firmly, yet gently, to cure them; yet how few are the ministers who know anything about prison reform.

The case is similar with intemperance. It is treated solely as a sin, to be exorcised by repentance and punishment; but science is showing that it is also a disease, largely the result of industrial conditions—a disease to be treated like insanity. And ministers exclaim against such conclusions, as tending to weaken the springs of duty, and to free men from responsibility; therefore, they strike only at the symptoms of the disease—the saloon—a crude kind of social therapeutics. Christians, along with others, have made wonderful progress in util-



izing the results of physical science, steam and electricity, but they know little of the results of social science.

I have insisted as a lesson of science, on the unity of human nature and the priority of man's physical organism in all the walks of life ; yet I do not rule out the eternal verities of religion as they are emphasized to-day—the sinfulness of man, his need of conversion, the transforming power of faith in Christ and immortality ; indeed, I believe that true science shows these to be essential to social regeneration. Man after all is not an animal—he is a being of aspiration ; he rises by his efforts toward the ideal ; he is not to be lifted up from beneath and carried into the realms of manhood and righteousness ; but he is to be lured and won and inspired by longings for faith, hope, love ; yet he is at the same time the creature of his environment. The inexorable earthly wants for food, clothing, shelter, press daily upon him. If he is confident that these will be regularly supplied in a self-reliant way, and if in supplying them his bodily and spiritual powers are not basely exhausted, then he may rise above the animal and reach out for the noble joys of the soul ; then, and then only, can religion touch him.

This is the fundamental error of the Church. She has made her spiritual appeals to men who could not possibly do more than supply their earthly wants, and has made no effort to help them where most they needed help. Is it any wonder that they revile her ? The Church has left the radical religious question—the betterment of social conditions—to atheists and agnostics. Is it any wonder that hitherto efforts at social reform have risen no higher than materialism and mammonism ? The Church is to blame that she has withdrawn from the field where God and duty and the example of her Saviour called her to lead, and left it to those who sought only the loaves and the fishes. In the noble science of sociology—peculiarly her own—she is not the pioneer but the camp-follower.

I have pointed out some of the principal evils in the industrial environment of the working classes, and have shown the duty of the Church to consider and remedy them, and the failure of the Church to do so. It will be said that I overlook



what the Church is already doing; no, I recognize gladly the efforts of Christians in many places, especially in many of those overworked and under-appreciated down-town churches, but I affirm that my strictures are true for nine out of every ten churches and ministers in our land.

Now, I should prove a fruitless and carping Jeremiah if in addition to what I have already said, I were unable to point out how the Church is to meet these problems and to show that it is possible for her to meet them. From what I have said it follows that the first thing to do is for ministers and church workers to get information and to learn general principles. Let them study the science of sociology in all its branches, as they have studied the science of theology. Magnificent work has been done in this science, and its best general and special treatises are safe guides to the student. The causes of phenomena in sociology, as in every other science, lie beneath the surface and cannot be discovered by the beginning student from his own original observations. He needs the guidance of trained observers and philosophical thinkers. With this in view, church libraries on sociology should be carefully selected and the books circulated among the congregation. The minister should be a guide to the reading and study of his parishioners. Frequent addresses could also be secured from specialists in charities, penology, the family, labor, monopolies.

But books and lectures can do little more than stimulate and guide. The essential method is to come into actual contact with social conditions. For this purpose there is no other way than to adopt the methods and join in the work of the modern scientific charity. A Charity Organization Society means far more than its name indicates. It is not a Society for dispensing alms, but a Society for investigation and friendship. It is organized Christian love reaching to the very root of all social questions. A Charity Organization Society touches every social problem—the problem of labor, of the unemployed, of long hours of women and children workers, of city government; it offers the only true way of getting at the facts which I have dwelt upon. The man who has assisted in this work for even

a short time, can speak with assurance. He knows the actual conditions whereof he speaks. I should not feel so strongly nor know so surely the terrible power of capital over labor, through the denial of the right to employment, had not work in a Charity Organization Society brought me into contact with individual cases.

There is no position so good as that of friendly visitor in a Charity Organization Society for getting beneath our industrial system, and understanding its true significance for the hearts and souls of men. Such a position furnishes the best possible opportunity for laboratory work in the science of sociology; it is the doorway to a real knowledge of social problems.

If I could prescribe a course of study for every minister and church member, I should say, enrol as friendly visitor in your local Charity Organization Society. Have one or more families assigned to you, get acquainted with them, become their friends, help them in every practical Christian way except giving alms. Then in your weekly meetings with other friendly visitors and the Society's trained secretaries and agents, compare notes and cases, and discuss plans for reforming individual cases that are practical under existing circumstances. Thus you learn conditions and evils and their causes; you learn what society is doing to meet the evils; you get an idea of what ought to be done, and you see how urgent and tremendous is the problem.

Does it seem a hopeless matter to enlist the churches in this kind of work? In German cities every citizen is liable to be drafted by the municipal authorities to serve as a friendly visitor, with severe penalties if he refuses. Cannot our Christian Church members, filled with the life and example of Christ, gladly do for his little ones these services of scientific love? There is to-day in every American city a pressing need for such workers. And I see no other way for the Church truly to awake to her duty and her opportunity, and to learn what to do and how to do it.

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## PHILANTHROPY AND POLITICS.

THE eloquent and earnest appeal of Mr. Welch for the sanitation of the dwellings of the poor, published in the February number of the CHARITIES REVIEW, deserves more than fruitless commendation.

The matter of it is too important to be left any longer in the domain of literature alone. Upon the difficulties involved it is not necessary to expatiate. These difficulties, if not already understood, are admirably explained in the article of Mr. Welch. The question to which attention should now be directed is as to what steps can immediately be taken for securing that improvement in the sanitation of the dwellings of the poor which is necessary to the defence of New York City from epidemics and the rearing in it of a population worthy of its primacy among American cities. Upon this point alone can issue be taken with the author of the article referred to, unless indeed it turn out that Mr. Welch is not so far removed from our way of thinking as he appears to be.

These are the words in which he deals with the problem as to what are the immediate steps to be taken in the case: "Under our existing political conditions, experience seems to show that more can be accomplished by the quiet, intelligent and well-directed efforts of individuals and of such organizations as societies for city improvement, which do not directly antagonize those who wield political power, and which receive the approval of the general public, than by spasmodic movements for reform."

The whole question of the policy to be adopted is contained in these words, and to these words too careful and earnest attention cannot be given.

In the first place, let us eliminate a possible ambiguity: Mr. Welch believes that more can be accomplished by the efforts of individuals than by *spasmodic* political movements for reform. This statement we do not in any degree contest; so long as

political movements for reform are spasmodic they can never attain success, and public-spirited individuals would better work quietly in such co-operation as may be possible with the existing public officers, than dissipate their energies in reform movements, the spasmodic character of which condemns them to certain failure. In other words, of two disheartening methods of procedure, the one suggested by Mr. Welch is perhaps a little less hopeless than the one deprecated by him; but, that both are ineffectual, so far as the obtaining of any permanent results are concerned, it ought not to be difficult to show.

Nor are we relegated in such case to spasmodic political movements as an alternative; on the contrary, it may be possible to find a plan for permanent organization which may succeed where occasional enthusiasm has heretofore failed.

In other words, the purpose of this article is to demonstrate two things: First, that no effort of individuals, however "quiet, intelligent or well-directed," can by co-operation with the present political power in this city attain any substantial results; second, that permanent organization for the purpose of putting efficient men into public office is not only feasible, but is now actually in operation and deserves the earnest support of every person interested in improving the condition of the people.

The only practical way of determining whether as a matter of fact, efforts of individuals in co-operation with the existing political forces are likely to meet with the results hoped for by Mr. Welch, is to consider what success has attended such efforts in the past. The actual experience of our citizens during the last few years should do more than all abstract reasoning to help us to a conclusion. Let us therefore, review briefly some of the efforts made in this line in the immediate past and draw from them their lesson.

One of the defects in our municipal government in New York which is most felt by the citizens, because it is the most obvious, is its failure to clean the streets. For some years past a group of the ablest citizens in this city has been engaged in endeavoring by co-operation with the city officials to improve the city government in this respect. It is not necessary to

more than mention the names of James C. Carter, Frederick R. Coudert, Prof. Chandler and Mrs. Kinnicutt, to demonstrate the likelihood that this effort has been "quiet, intelligent and well-directed." Nor, indeed were the public officials unwilling to co-operate with these citizens; on the contrary, the universal testimony of them all has been that Mr. Gilroy, Mr. Grant and Mr. Brennan, have shown the best possible disposition to do the work they were put in office to do. Let us therefore, begin by admitting on the part of both this distinguished group of citizens and the public officials with whom they were brought into contact, that there has been the most cordial and earnest desire to improve the condition of the streets. And yet what has been the result of this co-operation? Every man, woman, or child who has had to walk our streets during the last six months can testify but one way—the result of this co-operation has been an admitted and an unqualified failure. The fact is that no effort can succeed under the present system of municipal government in securing the performance of the simplest and most obvious of its duties; and the reason of this is so clear that it seems hardly necessary to state it. Every office in this city from that of Mayor to that of the street sweeper is either a reward for partisan service in the past or a bribe for partisan service in the future. This does not mean that the political organization which distributes these offices is not desirous of governing the city well; on the contrary, its maintenance in power depends partly upon not outraging too much public convenience. Tammany therefore is keenly alive to the importance of keeping our streets clean; so is Mr. Gilroy; so was Mr. Grant; but their relation to their employees is very much like that of the Roman Emperor to the Prætorian guard—the servant is stronger than the master. Those who occupy the public offices, do so because they control votes; these are necessary to the maintenance of the political organization which puts and keeps them in power and for this reason no effort however earnest, however well-directed, can with this material administer properly the business of the city. It is the political system which selects our public officials that alone is responsible for the misgovernment to which we so patiently submit.

Street cleaning is a part of the question of sanitation and a very large part of it, but we can go directly to the question of the dwellings of the poor themselves for an illustration of the uselessness of attempting to get good government from the present political system. The Association for Improving the Condition of the Poor has a department specially devoted to this question; it employs a number of inspectors who have no other business than that of visiting tenement houses and reporting to the Society such as are in an insanitary condition. The reports of these inspectors are transmitted to the Board of Health for action. Any one who desires to be informed regarding the working of this department can, by application to the secretary of the Association, learn for himself that every complaint made to the Health Department is immediately attended to, provided the owner of the house complained of has no "political pull," but if the owner belongs to the machine which governs the city, no complaint however well-founded, receives adequate attention; and yet no one will doubt the "quiet, intelligent, and well-directed" character of the efforts of this Society for Improving the Condition of the Poor.

Again, if we need further illustration, let us turn to the Health Department itself. To this department is entrusted powers, the magnitude of which few citizens appreciate. Its officers can, without appeal to the courts, or control by them, walk into any man's house, and turn him out of it, upon an hour's notice. It can close any factory, destroy any property and confine any individual, in case it deems such action necessary to public health. These powers are granted to it in view of the public necessity that disease should be immediately rooted out before it gets a foothold, without regard to the individual inconvenience that it may occasion. Is it not, indeed, important that such powers as these be confided in men whose position in the community offers some guarantee that they are not to be abused? No wonder that our citizens were some time ago gratified to learn that by the side of this Board, possessing as it does such autocratic power, there was placed a committee of gentlemen headed by Dr. Janeway, occupying a

high position in the medical community, whose surveillance furnished security that the acts of the Board would be tempered by wisdom without losing their executive force. And yet, what has happened within the last twelve months in this department also? Dr. Ewing, the superintendent who had for twenty-two years ably and satisfactorily performed his duties in connection with this department, and had become an expert in the performance of these duties, was informed by the political organization which governs the city that his place was needed for political purposes, and required to send in his resignation upon an hour's notice. Col. W. P. Prentice, who had been counsel to the Board for about the same period, and had also acquired special and technical ability in handling the law work of this department, was practically dismissed in the same manner and for the same reason. The members of the Advisory Board headed by Dr. Janeway sent in their resignations one by one in consequence of the affront put upon the city by this intrusion of politics into a department of our city government, which, clothed as it is with great powers, should be least subject to partisan influence. What did the citizens of this city do in protest against this abuse? They did absolutely nothing; and yet is any one going to dispute the "quiet, intelligent and well-directed" character of the efforts of Dr. Janeway and his committee, or to believe that if such efforts could at all be successful in co-operation with the present political system, these gentlemen have not ability and earnestness enough to have made them so?

But it is needless further to multiply instances. If the foregoing are not sufficient to persuade the readers of the uselessness of such efforts in the past and the probable uselessness of such efforts in the future, then they would not be persuaded though one rose from the dead.

Now, as regards the second point which it is sought in this article to establish:

Much though spasmodic efforts at political reform are to be deprecated for the enthusiasm they waste and for the discouragement they involve, sincere and earnest effort toward *per-*



*manently* bringing together the majority of the citizens of this city, who desire good government, with a view to outnumbering at the polls the well trained phalanx which now holds us in political subjection, deserves the attention, the support and the contributions of every earnest citizen. What cannot be done by spasmodic effort can be done by organized effort ; and if there are any really bent on securing for the poor, healthful sanitation, cheap rent, sound education, clean streets, moral neighborhoods, efficient police, immunity from official persecution, sufficient parks, pure water, and all those things that go to make up the physical, mental, and moral improvement of our social conditions, let them be assured that they can achieve this only in one way: by organization. If the thousands of earnest men and women who now devote their energies exclusively to the work of charity, will understand at last that their efforts are unavailing if they do not extend them to the putting into office of men who will administer the beneficent laws we now have or may hereafter have upon our statute books, then, and then only, may we hope that their efforts may be crowned with success.

For every reason therefore, both because of the already demonstrated uselessness of attempting to get good government out of inefficient public servants, and because of the encouragement of crime that is a necessary feature of the system that foists inefficient public officials upon us, it behooves every worker in the field of charity to further the efforts now being made to build up non-partisan organizations in our cities for the purpose of breaking down the small but entrenched minorities that everywhere seem to have secured control.

What these efforts are it will not take long to explain. Mr. Welch very rightly deprecates spasmodic efforts at reform, for such unfortunately has been the nature of every such effort heretofore made. But to-day a serious movement is on foot to build up a permanent organization for the purpose of rescuing municipal government from national politics, and incidentally from the corrupt wing of the national party which happens to constitute the dominant faction in every city. In Philadelphia this faction is Republican ; in New York it is Democratic.

The national issue is immaterial to the municipal boss. What he wants is political spoils, and he selects his party as a tailor does his cloth—to suit his customer.

The machine politician counts on spoils as the cement to hold his workers together; but not content with this he completes his hold upon them by organizing in every district local clubs scaled as to luxury and expense to the pockets of those to whom they appeal.

"All over the civilized world the social club<sup>\*</sup> has proved a potent factor in the propagation and perpetuation of a political idea. This principle has been successfully applied in our own city. New York is essentially a city of clubs. We are all familiar with the Manhattan and the Union League where Democrats and Republicans respectively meet. Every shade of opinion, every occupation of life, has made a home for itself in a club; we have a University Club, a Players' Club, a Lawyers' Club, a Fencers' Club, a Down Town Club; and so it has come to pass that all those to whom a club house is a luxury have it, but those to whom it is a necessity have none. The citizens of New York who desire sound city government and who can never get it until they come together to demand it, have no meeting ground; no place where they can assemble; no organ through which they can speak. The enemy who to-day controls our government is comfortably quartered in Tammany Hall, and has a social club in every district; but we who daily groan and lament at the tyranny of the ward politician, have never yet taken the first and most obvious of all steps in organization of any kind—the securing of a local habitation and a name."

The above words are quoted from a pamphlet published by a group of New York citizens, who, upon the strength of it, have succeeded in constituting one club of over seven hundred of the wealthiest and most influential men of the city, devoted to rescuing municipal government from national politics, and are now organizing five other clubs, to which a large number of subscriptions have already been secured amongst the less wealthy of their fellow citizens.

The feasibility of the plan, that is to say, the hope of ultimately breaking down the machine by means of it, depends upon a very simple mathematical proposition, viz.: Those who want bad government for dishonest ends must in the very

nature of things constitute a very small minority of the citizens of any city. There are not enough offices, there is not enough plunder to satisfy more than a comparatively few men; the rest of the army must be fed on hope, and "hope deferred maketh the heart sick." So it has happened and must always happen that the house eventually becomes divided against itself, and we have Mozart Halls, Irving Halls, and County Democracies formed to dispute the distribution of the spoils. So far internal dissensions have not been taken advantage of by those citizens who desire good government for its own sake because these last are not organized to do so. And here we come to the obverse argument: if the machine can never satisfy more than a small minority it stands to reason that those outside of the machine must constitute the large majority; the task of those who want good government for its own sake, therefore, is narrowed down to that of getting together the majority that exists but has never yet discovered its own strength, and to do this upon a permanent basis the obvious method is to organize them in social clubs destined to survive defeat and profit by victory.

It is not contended that this is an easy task; on the contrary, it is admitted to be a difficult and laborious one; but no task that is easy is very much worth doing; and, so long as success can through it be deemed possible, the more remote the possibility, the more stupendous the difficulties, the more worthy the task. And if this work is to succeed it must enlist the support of every earnest man in the city. No one who desires to improve social conditions can afford to stand by and wait on its development. It is the most important, the most urgent, the most imperative duty to which he is called, for upon its success must depend that of every worker in the field of humanitarian improvement. If every man and woman in New York who has nothing to gain from bad government, will contribute his mite whether of money or time to the furthering of the work here laid out and already in operation, the enemy who seems so impregnable to-day will be discovered to have imposed upon us so far not through his strength but through our indifference.

EDMOND KELLY.

## A CHAPTER OF INDUSTRIAL HISTORY.

Mainly translated from the French.

**I**N the Province of Hainault in Belgium, a coal-producing country, there are two mines, Mariemont and Bascoup, belonging to the same company, the history of which during the past eighteen years is one to cheer the heart of every lover of mankind, for every act of the management in relation to the workmen during that period seems to have been actuated by the most exalted sense of justice.

The account of the several forms in which this spirit has manifested itself is best given in the words of Mr. Julien Weiler, who, himself the leader and inspirer of all, has been well-seconded both by his superiors and subordinates in the management.

Mr. Weiler has been for many years at the head of the mechanical department of both mines, and from time to time, he has written and published statements concerning the relations of the management of the mines to the miners and other workmen employed. The first of these publications is a letter addressed by Mr. Weiler in December, 1880, to Mr. Frédéric Passy, Member of L'Institut, published in a French economic journal. I shall give only extracts from this, as from subsequent publications of Mr. Weiler's:

"The question of arbitration, or rather of the relation between employers and workmen, is in this country as in yours one which demands immediate solution. It is already ten years since workmen on strike began to ask for arbitrators between themselves and their employers, but this demand, which was repeated at the last strike at Borinage, was, and still is, met by the most complete contempt.

"In 1875-6, we had in the collieries of Mariemont a strike of some duration which surprised us a good deal, both because we had never had one before, and because the object of the strike was not clearly defined. . . . We thought our workmen well satisfied; they had been very well treated for fifty years by the family of Warocqué, principal owners of the mines, and were distinguished from the neighboring population by their morality and physical well-being. . . . It was at this time that our superintendent requested me to study what had

been done by the English under the same circumstances, and I received from Mr. Mundella, member of Parliament, certain papers which impressed me very much. They led me to recognize the great danger arising from the more and more complete separation in the great industries of the employers and their representatives from their workmen, who seldom have any mutual intercourse except through the mediation of agents, who are not only irresponsible but often even interested in keeping up the abuses complained of. . . . A little later, Mr. Crompton's book (on Industrial Conciliation) was published. I did not translate it at once, but I decided to apply the principle of conciliation. I organized in a part of the service under my charge (the construction workshops, employing about 200 men), regular meetings between the workmen and the officers of the company, where all incidents occurring in the shops were to be discussed in common. Each trade (there are not less than nine) has its own committee, composed of six workmen and six officers or foremen, the same officers acting on several committees. Each group sends a delegate to a central committee, which deals with questions of general interest.

"The beginning was not encouraging. . . . I received during the first year nothing but expressions of distrust from the workmen and of want of faith from my foremen, with but few exceptions. The workmen especially seemed determined not to try the system. They saw in it, as they have since told me, only a trap, a device to bring about a decrease of wages.

"There was, undoubtedly, in the first plan, which was different from that described above, a flaw which the careful re-reading of Mr. Crompton's book showed me. The meetings were not *informal* enough, the workmen did not feel at ease. . . . I modified the first plan and I was fortunate enough this time to happen on one which no longer had to contend with the *shyness* of the workmen. The least distrustful decided, consequently, to make a clean breast of it, and I learned of a quantity of grievances, more or less important, which I had known nothing of, because the subordinate officers did not think it worth while to pass on the complaints of the men to their superiors, and which had never been corrected, because the means of their removal were not at their command. Almost all these grievances have been corrected without any injury to the interests of the collieries, but the reverse.

"The third year was noted for the peaceful progress of the works, and the absence of complaints, the year before having settled all the troubles which had been accumulating for a

long time. It was therefore possible for us to undertake more serious questions, and we reached some very important results, among which were the following:

"1. The abolition of fines, not one having been imposed since Feb. 1, 1877, although never, as the foremen all agree, have the rules been better carried out. These rules, by the way, have been revised by the central committee.

"2. The adoption of piece-work,\* under conditions which seemed to render it impracticable. . . .

"3. The decrease of the cost of production, together with a decided increase of wages, which have risen twenty per cent., while the cost has decreased still more.

"On the 1st of January, 1880, I extended the system to another part of my service—the machinists and firemen, about 250 men. . . . I had expected here also as the first difficulty, a fixed distrust; but I found, on the contrary, the utmost readiness on the part of the workmen to respond. The fact was that the experiment which they had watched in the shops for three years, had shown them the advantages of the plan.

"We have now reached the close of the fourth year, and, on both sides, all has gone well. The foremen, as well as the workmen, seem to me to be cordially attached to the system from which they have obtained so many good results, and I think it would be difficult to stop our meetings. . . .

"The direct results which I have enumerated above are not the only ones which the mutual good understanding has brought about. The workmen, who are gradually coming to see the falsehood of the idea so deeply rooted among them, '*that we seek their injury because it is our profit*,' have accepted our suggestions to form Mutual Benefit Societies, Saving Societies, etc. They subscribe to our public lectures—they have helped us to found libraries, and have been eager to attend the courses in 'Industrial Economy' which I have established especially for them.

"The great desideratum now is that this movement should be extended to include the miners, which comprise at Mariemont and Bascoup more than 5000 men. . . .

"But the great obstacle which the ideas of M. Mundella and Crompton meet with in Belgium is the *want of organization among our working men*."

In June, 1888, Mr. Weiler read a short paper to the members

\* . . . "I believe that piece work, if accompanied by a guarantee to the workmen of the maintenance of wages at a rate agreed upon and a guarantee to the employer of the excellence of the work, may contain a complete solution of the problem of a fair division of the results of production."



of the "Société Belge d'Économie Sociale" entitled "L'Esprit des Institutions Ouvrières de Mariemont," in which, after describing a number of most useful institutions maintained in part by the workmen and in part by the company, he proceeds :

"There remain only the institutions concerned with the system of work in our shops. . . . Recognizing how weak the isolated workman is as regards his employer, . . . we have sought to create more equitable conditions by forming our mechanics into professional groups, . . . with which we make contracts for a given time.

"We have also given to the workmen an interest in the saving of the general cost of production ; in oil, coal, gas, tools, even in material saved ; and we and they have reaped a very decided advantage. But the direct saving of money is not the only benefit which the workmen and the company as well have received. There is another, which we think more important, and which we call the *moral profit*.

"As you will easily see, a system which fosters in the workman the best qualities of manhood, the spirit of order, of honesty in carrying out his contracts, the sentiment of justice, cannot fail to produce a very marked moral effect, and its influence will show itself outside the shops. It is not to be questioned, and indeed I know it to be a fact, that a machinist who has been taking pains to save a few pints of oil, or a few pounds of coal, will not allow waste in his own house, and he thus becomes the educator of his own wife and children. I will not enlarge on this point as it seems to be self-evident. . . .

"But notwithstanding all efforts in systematizing work, disagreements may occur between workmen and foremen, and these cannot be adjusted except by the closest relations between the contracting parties. Our 'Chambres d'Explication' are intended to meet this want—they have been in operation twelve years to the complete satisfaction of both parties. Every workman is assured access to the superior officers of the company to explain his grievance, whatever it may be.

"Our 'Chambres d'Explication' are not courts ; they are, as the name shows, meetings where explanations are made. They exist only in the mechanical division. But another and more important institution has within the past six months been established for the whole colliery, that is the Board of Conciliation and Arbitration, a real Court of Arbitration, composed half of workmen and half of officers of the Company, and to which the administration has voluntarily relinquished a part



of its prerogatives, which nothing could have forced it to surrender. Notably it has given the Board the right to decide in case of any question as to wages.

"Our two Boards of Conciliation and Arbitration—we have one for Mariemont and one for Bascoup—have already had to decide important questions."

The reports of the Board of Conciliation for the colliery of Bascoup for the years 1889, 1890, and 1891, are interesting reading and show the number and character of the questions presented for settlement at the monthly meetings. In 1890, for instance, there were thirty-nine "general questions, bearing upon the interests of more than one group of workmen," fifteen "special questions, relating to one group or to one shop," and three "individual questions." In 1891, there were thirty-three "general questions" considered and decided; twelve "special questions" and two "individual questions." These questions, it is to be understood, so far as they related to the shops, had to be first submitted to the "*Chambres d'Explication*," and to fail of adjustment there before they could be presented to the Board of Conciliation and Arbitration for final decision.

At the fifth session of the Board on the 20th of April, 1891, the following entry appears in the minutes:

"The Board listened to the following communication from the workman Vice-President: 'He foresees that the Belgian workmen may be forced to declare a general strike in support of their demand for a revision of the Constitution. The workmen of Bascoup will be obliged in that case to join the general movement, and he desires to declare in their name that such action would be purely political, since they have no sort of grievance against the administration of the mines. He hopes, if the strike should take place, that it would not affect the Board of Conciliation, and that the relations now subsisting between the administration and the workmen would not suffer.'

"The meeting unanimously instructed the President, in case a strike were declared, to communicate at once with the Vice-President, and to decide with him whether a special session of the Board should be called."

The minutes of the session of the first of June, 1891, have the following entry:

"A letter was read from the President expressing his

regret at being unable, owing to illness, to take part in the meeting. He wished to take the opportunity to express his opinion of the conduct of the men during the political strike, which had taken place without the suspension of work in the mines of Bascoup. He presents his thanks to them and closes by saying that by their attitude they have done a service to the working class and have ensured themselves sympathy in any subsequent demands."

I cannot better close this article than by quoting a few words from a lecture of Mr. Weiler's, delivered in April, 1891, to the Cercle d'Études Sociales of the University of Gand, under the title of "*L'Arbitrage Industriel devant la Science Économique*":

"It is a well-recognized fact that the separation between the representatives of the supply of labor and those who represent the demand, has become so marked that in our manufacturing countries they occupy the opposite extremes of the social ladder. Well, these extremes must meet—those who decide the question of wages must condescend to question those who offer their labor, in order that the decision may be guided by a knowledge of all the facts. Did I say 'condescend'? I withdraw the word. It is not a condescension to consult with those who have an equal interest in the bargain; it is only a duty, and I do not shrink from saying that the employer, who, blinded by his supposed arbitrary power, fails to consult those whose happiness, and sometimes whose life even, he holds in his hands, upon so vital a question, fails in his duty.

"Boards of Conciliation are then not only an economic but a moral necessity, which are indeed only two aspects of one thing—Justice."

JOSEPHINE SHAW LOWELL.

### THE TEE-TO-TUM CLUB.

IN the directory of the parish work of a church in New York City the following are enumerated as its activities: Sunday School, Bible Classes, The Sisters' House (a centre for the general oversight of the sick and poor by the sisters and twenty-five associates), parish physicians (four in number), Industrial School, Employment Society, Missionary Society, Fresh Air Work, Home for Aged Women (accommodations for twenty-five aged women of the parish), Babies' Shelter, Workingmen's Club, Men's Parish Club, Cadet Club, Boys' Monday Night Club, Mothers' Meeting, Girls' Guild, The Carolyn Association (home for self-supporting women of modest means), The Carolyn Clubs (for working girls), King's Daughters, Church Periodical Club, Agassiz Association (for the study of Natural History), Penny Provident Bank, Order of the Silver Cross (a spiritual and social club), and a Free Circulating Library. All this work is kept going by a rector assisted by three clergy. From a perusal of the above list it will be noted that what now is under the immediate supervision of the Church was formerly the care of the philanthropist or some special society. The Church has seen its necessity for mingling with humanity, if it would exert an influence on it. "Soup, Soap and Salvation" is the motto of one church, and it illustrates changed forms of church life and energy.

One striking illustration of this change is the recent establishment (March 23, 1893), in New York City, by Calvary Church, with the co-operation of the workingmen, of a Workingmen's Club, known as the "Tee-To-Tum Club."

The Tee-To-Tum movement, for such it is, was a business and philanthropic venture for the sake of affording the London workingmen a café and club. The originator of the idea was Mr. P. R. Buchanan, who chose the above name. It was also a part of his scheme to offer some counteracting influence to the saloon. The club was to be managed for and by workingmen on a self-supporting basis. At present, in London, there are six, with an increasing membership. The features of the Tee-To-Tum, which, by the way, is the general name for all

the clubs organized on this basis, are a restaurant, a department for the sale of tea, and club-rooms.

Mr. Buchanan is at the head of a large importing tea house. He has borne the expense of fitting up rooms suitable for a club, but reserves the right to occupy as much of the ground floor as he considers necessary for the sale of his tea. Having an extensive business, he can import directly, thus dispensing with the necessary expense of a middle man. This fact will account for the low price of an excellent grade of tea, from one to one and a half shillings per pound. Any deficit at the end of the first year is borne by Mr. Buchanan's company, but after that time the club should be self-supporting. The administration is vested in a president, two or more vice-presidents, and a committee of twelve or fifteen. The dues are tenpence a month. Only the members have the usual club privileges. Anyone may buy tea of the club, or may get a dinner at the café where for sixpence a good, substantial dinner is served. The social purpose of the club appears in this statement of its object—"recreation, mutual improvement and social enjoyment of the workingmen of the East End."

In the apartments reserved for the members are the usual appliances of any club. The focus of the club is the entertainment hall, which is in daily requisition for dramatics, smoking, concerts, lectures, dancing or choral practice. The members are admitted free, and their wives and sweethearts can be admitted by complying with certain regulations. Their presence has been a splendid corrective influence on any attempt to lower the moral tone of the entertainments. Educational classes and athletic associations flourish, with frequent inter-club competitions, which always awaken interest. A report of the Ratcliff Tee-To-Tum for January, 1893, mentions a New Year's Ball, a supper and magic lantern show for the children, and a dramatic entertainment. The membership of the six clubs is nearly six thousand. Such is the brief outline of the history of the beginning and growth of the London movement.

The idea has been brought to our country and has been nurtured by Dr. Satterlee, the rector of Calvary Church. Of course the Tee-To-Tum in this country must adapt itself to the local

surroundings, but in a general way the scheme is the same. Instead of a company like that of Mr. Buchanan's, Calvary Church has fitted up the club-rooms on East Twenty-third Street and signed a lease of those rooms to the club at a definite sum for the year's rental. Tea is on sale, and is of the very best grade, being bought from Mr. Buchanan. It is sent direct from the tea gardens of India to the club. The coffee-house offers a man meat, two vegetables, bread and butter, for ten cents; a bowl of soup for five, and tea, coffee, or milk for three cents. This food is good and is well cooked.

Concerning the club advantages, it may be stated that they are the same as those of most clubs except that there is no bar. "No liquors, beer, or gambling shall be allowed on the premises." The entrance to the club is separated from the other institutions under the same roof. A vestibule opens into the club hall, which accommodates about three hundred. A small stage, with the usual accessories, makes theatricals possible. This room is also used for the social receptions and the ladies' nights. From the left of the vestibule is a room fitted in Japanese fashion for the sale of the tea. The pictures illustrate the various stages in the growth and preparation of the club's tea. Descending a few steps from this room the visitor enters the pool and billiard room where there are seven tables. Cigars are on sale but no liquid refreshment. A bowling alley is in the basement. Upstairs are a reading room, card room, and smaller rooms for committee meetings. These rooms are light and very attractive from their artistic and serviceable decorations. The visitor at once feels that he is in a well-appointed club, and the cordial greetings from the members at once put him at his ease.

The building where the club has its present headquarters was formerly a factory, but is now rearranged for the rooms of the Tee-To-Tum Club, the Boys' Club, the Coffee House, Rescue Mission and Lodging House. These comprise the social plant.

No one idea is more prominent in the minds of the leaders than that of co-operation. Accordingly in January of this year, circulars were widely distributed in the neighborhood of

the East Side, requesting a conference of those interested to discuss the advisability of starting a Workingmen's Club. On January the ninth a meeting was held at which the objects of the proposed club were frankly stated and discussed. It was deemed advisable to have several preliminary meetings, in order that the plan might be thoroughly discussed and advertised among its friends. By a unanimous rising vote at the first gathering the plan for forming a club was approved. A committee of seven workingmen was chosen to confer with a committee from Calvary Church, to draw up a constitution and by-laws which should be reported at the next meeting. There were several sessions of these two committees, before they were ready to make their report at a meeting to be called for the adoption of the constitution and by-laws. About fifty were present at the next meeting, called to organize the club. A general discussion of the suggestion of the committee followed, resulting in the adoption of a constitution, the most important sections of which are the following:

"2. OBJECTS.—This club shall be for the recreation, social intercourse and mutual improvement of its members, and it shall be open to all men over the age of twenty-one (having any visible means of support, a settled occupation or trade, or being members of any trades union).

"5. LIMITATIONS.—The club shall be non-political, non-sectarian, and no liquors, beer or gambling shall be allowed on the premises."

Too much stress can not be laid on the fact that the club is in no sense a charity. No man by joining, loses in the least degree his independence. Each man who joins has the rights of the club, because he has paid for them. When he ceases to pay, the usual result follows. Besides the usual current expenses, the rent of the rooms, \$1000 is assumed. This charge will be met by the dues and initiation fees, plus the receipts from the sale of the club tea, cigars, and by the receipts from games of all kinds. The members thus feel that they have a vital interest in the management, because on its success or failure depends the welfare of the organization. The basis of the club is co-operation and on this foundation is reared a

non-sectarian, non-political, and non-alcoholic pyramid. Its catholicity is illustrated by the personnel of the officers and management. While insistence is laid on the non-political policy, it by no means follows that there shall be no discussions of politics in the broad sense. No other class is so deeply affected by municipal mismanagement as the workingmen. The creation of parks in lower New York will concern them most vitally, and the absence of similar advantages falls most heavily on them. It is determined that from this organization shall proceed an enlightened and sober opinion, which shall make itself felt in the community. Each member comes in touch with his own home circle at least, so that from such a centre there is a widening circle of influence. The greatest advantage of this new movement is found in the fact that it will be a centre of attraction and influence.

The workers for the cause of temperance recognize the fact that the saloon exists in response to a demand, or often a craving for stimulants. To those who have visited the homes and the surroundings of the poor, the attraction of the saloon can not be denied. If any one doubts this, let him enter some of the alleys off the Bend and then stroll along the Bowery, noting the saloons. The frequenters of the saloon are not only drawn there to satisfy their craving for liquor, but to gratify their love for sociability and companionship. The saloon is called the poor man's club. The Church saloon has been advocated of late, but it did not exist till the Tee-To-Tum was organized. This is the Church saloon. It is also the best means of fighting the problem of the liquor question, because it not only destroys but substitutes. It does not say, "You shall not drink," but it says "You may enjoy the companionship of your comrades in a healthful, satisfactory manner." A pastor of one of the most successful mission churches, told me that he came to New York and made a tour of some of the saloons, frankly stating his profession and his object. He said to each saloon keeper, "I wish you would tell me the reason of your success. How is it that you are able to attract men to your saloon?" The result of his inquiry reduced the elements of success to two, namely, plenty of light and plenty of



music. Now, the Tee-To-Tum with its games and bright rooms offers a powerful inducement to a young man to spend his evenings here, rather than in pleasures that are harmful. At the club he will be sure to meet some friend, and when he leaves, it will be with no regret that he has spent his time and money in this way. One of the best temperance sermons is that preached by such an organization, and the extension of such clubs will greatly aid in the solution of the liquor question.

Another practical side of the club is its coffee house, where at a low price a man can get a good meal. For ten cents, a meat order, with two vegetables, bread and butter is furnished. Wholesome food, well prepared, will lessen the craving for liquor because satisfying the system.

The club will also offer home advantages to those young men of small salaries, who are living in boarding houses. Thousands of such young men are earning six, eight and ten dollars a week. After deducting the necessary expenses for living and clothing, a small margin remains. Many a young man of slender means is penned up in a small room in a boarding house, usually a hall bed room, cold in the winter and hot in summer. After a hard day's work of mental or manual labor, a small room like this is not very attractive, especially to a young man whose character is in the formative period. The street offers him easy access to many a place which satisfies his craving for light and companions. At a club like the Tee-To-Tum, he may find many home advantages. The current numbers of the magazines, the daily papers offer him that kind of a satisfaction, and if his appetite is whetted for more, there is the library filled with books of reference, as well as those dealing with special subjects. Then, too, when a sufficient number of men interested is secured, educational classes will be formed in any particular subject that may be elected. If the young man has no studious tastes, he can secure the advantages of a healthy, social intercourse with fellows of congenial tastes. Many a young man, by frequenting such clubs, may have his attention called to self-improvement, whereby his ambition may be fired, so that by self-denial and persevering study, he can fit himself to assume a better position, and will, all the while, be raising his standard of living.

This kind of a club movement stands for an applied Christianity. What is known as the "institutional church," makes this kind of Christianity a possibility and, in this decade, in nearly every case, a reality. Apart from the few splendid philanthropies of individuals, the great movements for bettering the condition of all the members of the community begin and are fostered by the Church. Whatever may be the belief of a man, he is compelled to admit the fact, that Christianity has a grand organization and is using that machinery for and among men. The Church has had an existence of too many centuries for this claim to be disallowed. Granting that she has made mistakes, and deducting a certain amount for these and other retarding influences, the sum total of her labors has been employed for the uplifting of humanity. There is therefore a peculiar fitness in this new enterprise being under the wing of the Church. Accordingly a healthy growth and development may be predicted, because of the substructure of common sense. The tie which is to bind the Church and those among whom she is working, is that of co-operation. This it is which will bring the two halves together, and "the other half" will then have lost any special meaning. There is nothing like a frank discussion between man and man, for the brushing away of misunderstandings, and the satisfaction of differences. On the common platform of a workingmen's club, there is no reason why a man who works with his brain, should despise him who works with his hands. When that feeling shall have sunk into the minds of a community, "the dignity of labor" will cease to be a phrase devoid of meaning.

Much stress is laid on the social side, because in a club that is, after all, the important feature; the other phases of the club life are the smaller channels which carry the water from the main channels of irrigation to some fields here and there. This social life is the common denominator to which all fractions, proper and improper, are reduced, but as in mathematics, many a whole number is the result. The member of a club needs to have his corners rubbed off, and in no better way will this be gained than by social contact with his fellows. To a certain extent, those who follow one trade are

clannish, but in their social gatherings they meet as men. It is simply a fraternity, founded on the corner-stone, humanity. No secret meeting places, nor cabalistic signs and pass words are necessary for this fraternity, but wherever there is an opportunity to help your brother man, there is a chance to show the new fraternity spirit.

The billiard and card rooms and the bowling alley are in frequent requisition. Over a spirited game, in which the interest is tense, one is very likely to forget the cares and the worry of the daily life. There is no better recreation than these. Each Thursday is "ladies' day." It is also the policy that frequent entertainments shall be given and as far as possible home talent shall be employed.

As stated at the outset, this new departure in club life is a transplanted growth, but there is no reason why it should not succeed, because a great amount of careful thought and planning has been devoted to the enterprise. It is the earnest wish of the founders that it may serve as an example which will be followed by centres of workingmen in many other parts of the city.

WM. HOWE TOLMAN.

### MRS. ABBY HOPPER GIBBONS.

**I**N the death of Mrs. Abby Hopper Gibbons, many of the Charities in New York City have lost a friend and a most efficient helper; and, though she died at the great age of ninety-one, such was her activity, such the strength and clearness of all her faculties, that she was able to the last to preside at all the meetings of the different societies of which she was the honored head; giving such aid by her wise counsel, that it was difficult to believe she had passed middle life. The mourning for her departure was like that for one cut off in her prime.

Mrs. Gibbons was born in Philadelphia, Dec. 7, 1801. The daughter of Isaac T. and Sarah Hopper, members of the Society of Friends, she belonged all her life to that denomination of Christians. Those who have read Mrs. Lydia Maria Child's most interesting account of the life of Isaac T. Hopper, will see that, besides being a "birthright Quaker," Mrs. Gibbons was also a birthright philanthropist and reformer. She was one of the elder children in a large family where means were limited and grew to be a most helpful member of it and the valued assistant of her father in his work in behalf of the poor and unfortunate. She was a teacher in Philadelphia and afterward in New York, to which city her father removed in 1829, and, in 1833, she married James S. Gibbons, of Wilmington, Del., then engaged in business in Philadelphia. He was, like herself, a member of the Society of Friends and an earnest worker in every philanthropic cause. They remained in Philadelphia, where their first child was born, until the autumn of 1834, when they came to New York, where they ever afterward lived. Here Mrs. Gibbons was again her father's sympathetic assistant in every good work, and after his death she continued during her long life to carry on the charities which he had inaugurated.

Isaac T. Hopper was, before the close of the last century, an active abolitionist. His interest in the African race began when he was nine years of age; he was then greatly affected

by the story told to him by an old colored man of his capture in Africa, of the hardship of the voyage and of his sale as a slave in this distant country. The story made a deep impression on the boy and he made a solemn vow that, as long as he lived, he would be a friend to slaves. His benevolence, however, had no limit of race—it had, indeed, no limit. Wherever the poverty-stricken and helpless could be put in the way of helping themselves; or the prisoner and fallen woman could be persuaded to lead a better life, there Friend Hopper was a present help and minister. Upon his removal to New York, his broad-brimmed hat and knee buckles—for he adhered through life to the ancient Quaker costume—became as well known upon the streets as they had been in Philadelphia, and he was looked upon by the unfortunate of every race as a friend and efficient helper.

Mrs. Gibbons was the worthy daughter of such a father, and, as, upon her removal to New York, she lived nearer to Friend Hopper than his other children, she again became a worker with him in his philanthropic labors, and, as Mrs. Child said, “showed the same affectionate zeal to sustain him that she had manifested by secretly slipping a portion of her earnings into his pocket in the days of her girlhood.”

Mr. and Mrs. Gibbons being active abolitionists, their house in New York became, like Friend Hopper's a refuge for escaping slaves. They shared all his anti-slavery interests and activities, and many a fugitive has been sheltered and forwarded on his journey by them. Mrs. Gibbons was always ready with practical advice and help; the poor and discouraged came to her with their troubles, and never came in vain. Her sympathy for any person or class immediately took form. Becoming interested in some homeless little German children in her neighborhood, she at once set about the establishment of an Industrial School for such children. This numbered at one time two hundred scholars, and was of great benefit to the German population. Mrs. Gibbons remained at its head twelve years, taking, much of the time, an active part in the management.

About the same time, with Miss Catherine M. Sedgwick,

she visited the City Poor House at West Farms, now on Randall's Island. The sympathies of these kind-hearted women were greatly stirred by the sight of the little children of the poor, many of them crippled, or sick, or blind, sitting in straight, hard chairs, poorly fed and poorly clad, with nothing to cheer their lives, and they exerted themselves at once to obtain for these wards of the city better quarters and better care. Mrs. Gibbons also interested herself for their amusement, and every year thereafter, as the Christmas season drew near, there were "doll dressings" for these children, and on Christmas Day, until the infirmities of age prevented, she was accustomed to go herself with the dolls and other toys, and cakes and candies, which her own hands had packed, and to see that every child at Randall's Island had a share. The little waifs came to look forward eagerly to this Christmas visit, and it was the custom for those who could to assemble on the occasion and sing a hearty greeting to their benefactor; then to rehearse some of their school exercises and to sing their songs and hymns. There was something pathetic and, at times, inexpressibly touching in the sound of their plaintive young voices, and in the sight of the little faces, many of them worn by hardship, or showing hereditary taint; but the little ones were cheerful, even when totally blind, as was the case with some. Those were fortunate who had the privilege of accompanying Mrs. Gibbons on any of these occasions. An interesting account of one such visit in which she was a sharer, was given by Miss Louisa Alcott in one of her letters. The infirmities of age compelled Mrs. Gibbons to give up these visits, but as long as she lived, she did not fail to see that, on every Christmas Day, the children had the usual gifts, packed by her own hands, and sent with kind messages by friends who have now succeeded her in the work, so that her name is still well known to many little ones who have never seen her.

The work of prison reform, in which her father was a prime mover, found in Mrs. Gibbons an energetic ally. The prosecution of this work led her to make frequent visits to prisons in and out of the city, especially to the Tombs. Here her acquaintance with Flora Foster, so many years the well-known

and highly esteemed matron of the Tombs, gave her great advantages; an acquaintance which ripened into an intimate friendship, ending only at Miss Foster's death a few years ago. These good women, who had sympathies and aims in common, took counsel together, greatly to the benefit of many sinning ones.

Mrs. Gibbons' interests were not confined to classes of people who were in trouble through crime or misfortune. She had a large constituency who came to her for counsel and help. Probably few people have held so many personal and family secrets as she. "Mother's mysteries," her children were wont to call those depths which no one could fathom. Her sympathy, quick insight and practical wisdom enabled her, in most of these cases to find a cause of trouble and to point out the remedy. A rare talent for administration and excellent management made it possible for Mrs. Gibbons to do much for others while looking well to the ways of her household. She was known among her friends as one of the old-time excellent housekeepers, as one noted for her good bread and good coffee, and for a large-hearted hospitality. Her love of order, which led her to keep as well as to put things in place, and the executive ability which she applied to affairs in her own household, as well as to her outside work, enabled her to keep the even tenor of her way, accomplishing a great deal with little or no disturbance.

In the old days of anti-slavery conventions and on similar occasions, every available sleeping place in her house would be filled with guests and many a bed was made upon the floor, for, at that time, it was not the custom for attendants upon a convention to go to a hotel. They were entertained by sympathetic friends. On one of these occasions a good man from Central New York asked his hostess if she could possibly find one more place for a colored man for whom he wished to provide. "I cannot unless thee will take him into thy bed," was the reply. No objection was raised, so while the convention lasted the white and the very black brother slept together. On another occasion of the same sort, when a fire broke out in the next house, abundant help was furnished by the family



guests, Charles Burleigh carrying out one child and another went in the arms of Edmund Quincy. In times like these, the children of the family were crowded into close quarters, but however great the pressure, the careful parents never allowed them to go beyond their own watchful eyes or left them to the care of domestics, any inconvenience to which they might be subjected, by their mother's cheerful talk, being made to seem like a pleasure. She was accustomed to quote to them the favorite maxims of her own mother: "Live a day at a time," "Never look backward, always look forward," "Have a place for everything and everything in its place," and she illustrated the worth of these in her own hopeful and orderly life.

The loss of her son, William Gibbons, a young man of high capacity and attainments, just as he was entering upon a course of study at Harvard, was a severe blow to Mrs. Gibbons, but she did not allow her grief to keep her long from works of charity or from any duty which the time demanded of her. In alleviating the sorrow of others she sought refuge from her own.

Upon the breaking out of the Civil War, she was an early respondent to the call for help in hospital and camp. Her many qualifications as a nurse made her assistance exceedingly valuable. Taking one of her daughters, she entered upon the work, and they were sent at once to the front, where they were often in positions of extreme peril. They remained in the service, with a few intermissions, from 1861 to 1865. It was during Mrs. Gibbons' absence from home as a nurse in the army, that the well-remembered Draft Riots occurred in New York, and so much valuable property was destroyed by infuriated mobs. Among the houses which early attracted the attention of the rioters was that of Mr. Gibbons, since Horace Greeley, William Lloyd Garrison and other prominent abolitionists were known to have been entertained there, and moreover, the house had lately been illuminated in honor of President Lincoln's "Emancipation Proclamation." The rioters came upon it with such suddenness and force that little could be saved. The house was sacked, and many papers and articles of great value were destroyed. Mrs. Gibbons was

then stationed at Point Lookout, and came as soon as possible to her devastated home. "It was a sad scene which met her eye," says an account which has been given of it. "There was not an unbroken pane of glass in any of the windows. The panels of the doors were many of them beaten in as with an axe. The furniture was destroyed or carried away; bureaus, desks, closets, receptacles of all kinds had been broken open and their contents stolen or rendered worthless; the floors were soaked with a trampled conglomerate of mud and water, oil and filth, and the débris left by the maddened, howling crowd; beds and bedding, mirrors and smaller articles, had been carried away; the piano had had a fire kindled on the key-board, and indeed the house was set on fire in many places, the flames extinguished none knew how."

With her usual courage and energy, Mrs. Gibbons gave herself to the work of reconstruction, and after seeing her household again settled, returned to the army, where she remained until called home by the illness of a daughter. The end of the war soon followed, so that she had no occasion to go back, and she soon resumed her charitable work in the city. Realizing from her experience in the army, the needs of soldiers and their families, she interested herself in starting a "Labor and Aid Society," which might assist returned soldiers to find employment and furnish work and an opportunity for education to their needy families, thus keeping them from becoming paupers and a charge to the city. It was a most beneficent work, which flourished for a time, and did great good. Mrs. Gibbons hoped that it might be made eventually to include the poor of the whole city. A long illness obliged her to stop work for a time, and the enterprise was reluctantly abandoned.

When Mrs. Gibbons was again able to devote herself to charitable work, the need of a Protestant Asylum for Infants was brought to her attention, and she labored in behalf of that object until she saw it established.

The Diet Kitchen had been planned by Dr. C. H. Atwater, and an association was formed, of which Mrs. Gibbons was made president. It was incorporated in 1873. An account of

the working of this most useful charity was given in the December number of one of our magazines. Beginning with one Kitchen in Second Avenue, the Association extended the number as fast as its means would allow, until last year the fifth one was started. It was the hope of Dr. Atwater that the number of kitchens might be increased, until there should be one in the district of every dispensary in the city. New ones are opened as fast as means will warrant, and the increase, it is said, is hindered only by lack of funds. The object of the Diet Kitchen is to furnish proper food for the sick poor, and it works in connection with the nearest dispensary, whose doctor "finds among his patients many whose real requirement is not drugs, but nourishing food," which they cannot procure, and the dispensary cannot provide. The Diet Kitchen here finds its field and furnishes rations of beef-tea, milk, rice or eggs, which are dealt out by its matron on the written order of the physician, who is furnished with blanks for the purpose, and relief is continued as long as he orders it. The charity is managed in the most practical and economical manner, and is the only one in the special field it occupies. Mrs. Gibbons took an active interest in it from the beginning, and presided at its meeting in January, only a short time before her death. She was also president, from its beginning until her death, of the New York "Committee for the Prevention of State Regulation of Vice." "Mrs. Gibbons engaged in the work of our Committee," has been said by one of its officers, "with great earnestness, and with rare wisdom and tact, born of large experience." At a meeting held since her death, the resolutions adopted testify to her "earnest devotion, her clear insight, and her rare and unfaltering moral courage in this sphere of philanthropy and reform."

Although Mrs. Gibbons has been well known in connection with many charitable enterprises in New York, it is with the "Women's Prison Association" and the work growing out of it that she is most thoroughly identified, and on this account it may be well to give a short history of its organization. The plan of a Prison Association was formed in 1844, when several gentlemen who were much interested in the condition of crim-

inals discharged from prisons, without money, without friends, and with a character blasted so that it was exceedingly difficult to procure employment, met to take into consideration the condition of discharged convicts. This gathering resulted in a call for a meeting held soon after, when the following resolution was offered by Hon. J. W. Edmonds, that it was expedient to form, in the City of New York, a Prison Association. At the same meeting Isaac T. Hopper offered these resolutions:

"*Resolved*, That, to sustain and encourage discharged convicts, who give satisfactory evidence of repentance and reformation in their efforts to lead honest lives, by affording them employment and guarding them against temptation, is demanded of us, not only by the interests of society, but by every dictate of humanity.

"*Resolved*, That, in the formation of such a society, it would be proper to have a female department, to be especially regardful of the interests and welfare of prisoners of that sex."

These were unanimously passed; and a house was taken six months afterward to be used as an asylum for such prisoners and called the "Home." Two matrons were placed in charge and a committee of ladies organized to superintend and control its operations. A sewing department and school were established, and, at a later day, a laundry. By these industries, the more experienced could pay their way and the unskilled were taught the various occupations which would fit them for service in families, where, after a time, homes were found for them, mainly in the country. In the Ninth Annual Report, in 1853, it was thought best that the female department should have a separate and independent organization. Accordingly, its connection with the Prison Association, was severed and it was known thereafter as the "Women's Prison Association and Home."

The name "Home" being taken by several other institutions in New York and confusion being caused thereby, the distinctive name of the "Isaac T. Hopper Home" was adopted, by which it should thereafter be known. Mrs. Gibbons was from the beginning an active member of the Association, and for many years has been its efficient president, presiding at the January meeting a short time before her death.

Among the most important of its reforms in later years is the one securing a law for the appointment of police matrons, who should be on hand day and night to take charge of arrested women. Mrs. Gibbons had felt great interest in the case of those women, arrested at night and thrust into the same room with many drunken men, with no one to look to for help but the policeman on duty. She insisted that arrested women should be placed in charge of one of their own sex, and she worked incessantly to this end. There was a beginning of a better state of things in 1889, when the police commissioners ordered "that women should be searched by a woman," but Mrs. Gibbons was not content to let the matter rest there. She visited Albany to urge the subject upon the committee in charge. Her presence there commanded respectful attention and, as in the case of her father, had great influence. She had the satisfaction of knowing that the bill had passed both Houses of the Legislature, and the disappointment of finding it vetoed by the Governor. With the coming into office of a new Governor, she determined to try again, this time with a successful result.

This was no sooner settled than Mrs. Gibbons took up, on behalf of the "Women's Prison Association," the bill which had been near her heart for a long time—one for which she had worked heretofore unsuccessfully and which was destined to be the crowning work of her life—the bill providing a Reformatory for women and girls of New York and Westchester. Like the Police Matrons' Bill, after successfully passing the Legislature, it had been vetoed by the Governor two years before, but she was now encouraged to make a renewed effort. The bill again passed the Legislature, to the great satisfaction of Mrs. Gibbons, who had labored so perseveringly to this end. For a while the Governor's signature was delayed and, made fearful by former experience, even her hopeful spirit began to droop. "I do not care for myself and the failure of my plans," she said with much feeling, in this time of discouragement, "but I do care for those poor women who need the reformatory so much." The wished for telegrams finally came from interested friends in Albany and she received congratulations

on all sides as serenely as she had borne her previous disappointments.

It was provided that the act should go into effect immediately, and Mrs. Gibbons had the gratification of seeing the work started at once, the site bought in Bedford, Westchester County, and the added satisfaction of consulting with the committee about plans for buildings and the future workings of the institution. "Alice, see to it," she said to the Secretary of the Board of Managers, "that it is made a reformatory and not a prison." It was a fit ending to the work of her life. Undoubtedly, if she had lived, other benevolent work would have engaged her attention, for she was one of those "high hearts that are never long without hearing some new call, some distant clarion of God, and are ready to start on some fresh march of faithful service." In the last report of the Women's Prison Association, she says: "We have the police matrons and the Reformatory; what next?"

Mrs. Gibbons was so direct and sensible in all her methods, and had so much sympathy with young as well as old people, that her counsel and help were often sought by those who wished to engage in charitable work, and she found ready helpers in all her undertakings.

It has been observed that, in her many efforts to benefit women, Mrs. Gibbons never identified herself with any organization for the advocacy of Women's Rights. With so much practical work on hand, it may well be supposed that she had little time to give to the advancement of theories, and, possibly, she may have felt less interest in the subject from the fact that, as a member of the Society of Friends, she had been early accustomed to the practical equality of men and women, since, in all affairs of that society, women are listened to as preachers, and placed equally with men on committees for education, care of the poor, missions to Indians, financial matters, etc. To her, as to her father, there was nothing unseemly in a woman using any talent with which she was endowed, or transacting any business which she had the ability to do well.

Increasing years obliged this noble woman to withdraw, more and more, to the quiet of her home; but she kept up her interest to the end, as has been seen, in the various works of



charity in which she had been engaged. Public affairs, also, engaged her attention and she felt a keen interest in politics, liking to discuss these subjects with friends who were wont to come to receive her kind and cordial greeting and enjoy her bright and sensible conversation. Her age brought no failure of mind or heart. The busy hands were usually occupied with knitting or with the exquisite embroidery which her friends know so well. A sonnet addressed to her by her son-in-law has given a beautiful picture of her lovely old age and is as apt as it was when written for her eightieth birthday :

Her eighty winters leave an eye serene ;  
They seem but lingering autumns, fair and long,  
Still sifting gentle deeds, like late leaves, down  
Blown by the breath of mercy, where, unseen,  
The brooks yet keep the sheltered hollows green.

See where the honors lie along her way—  
Man's praise and woman's tears—meed nobly won,  
And that celestial price the angels pay,  
Sweet thoughts, a mind at peace and Heaven's "well done."

The trials which overshadowed her later years were borne with "a sweet inward patience" which left its impress on her face. The death, a few years ago, of a beloved daughter, Miss Julia Gibbons, who was cut off in the midst of a most useful career as a teacher, was one of the hard trials of Mrs. Gibbons' life. A few months before her own death she lost her husband, after sixty years of married life. He had been her sympathizing helper in all her enterprises until failing health obliged him to give up active work. During the war he did faithful service in many ways ; he was an ardent patriot and an inspirer of patriotism in others. The war song, "We are Coming, Father Abraham, Three Hundred Thousand More," written by him in response to President Lincoln's call for more troops, was published without name and attributed to Mr. Bryant.

Mrs. Gibbons died in this city Jan. 16, 1893 (the birthday of her eldest son), after a brief illness. Many appreciative notices in the daily papers spoke fittingly of her noble and beautiful life—the life of "a woman so strong, so lovely, so faithful, so abounding, all her long life and up to the very end of it, in far-reaching works of beneficence, that she is worthy to be remembered among the choicest spirits of our age."

SARAH S. THAYER.

#### NOTES OF THE MONTH.

THROUGH an oversight, credit was not given in the proper place to the conference on the care of children, held under the auspices of the Children's Aid Society, of Pennsylvania, for the papers read at the conference and published in the March number of the REVIEW. The editor expressed his indebtedness in the "notes," but the foot-notes of credit were by an accident omitted in the printing of the first four papers. The omission was noted and corrected in the fifth paper. The Editor takes this opportunity to speak again of the value of the discussions, and to express the hope that the entire proceedings of the conference will be published.

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The *Charity Organization Review* (London) for April, contains a report of the annual meeting of the London Society, which is full of interest. This same number contains the following editorial note in regard to "Municipal Lodging-houses":

There ought to be some convention as to the use of technical terms on both sides of the Atlantic. The London County Council has recently started a Municipal Lodging-house. An institution of the same name has been opened at Washington, and another proposed at New York; but the identity of the name hides a complete difference of purpose. The London institution is to be a model lodging-house for paying tenants, returning a profit and vindicating the commercial genius of collectivism. The American institution is something between a casual ward and a night shelter, intended to provide shelter and a work-test for destitute homeless persons. An act passed in 1886 gave permissive powers to the municipalities to establish these "lodging houses," or casual wards; but in New York the authorities have refused to exercise their powers, holding that the need may more properly be supplied by voluntary enterprise. Consequently the Charity Organization Society is about to make the experiment. We venture to predict that it will lead eventually to the city authorities establishing a "municipal lodging house." It is curious to note how persistently men and communities repeat one another's mistakes. In England the casual ward has come to be discredited by experts, and survives chiefly as a monument of official obstinacy; in America it is welcomed as a means of deliverance, and official obstinacy postpones the establishment and endowment of vagrancy. Can our shrewd cousins have been beguiled by the name? Let them be warned that their municipal lodging-house is simply our casual ward, with a change of accent.

The term, Municipal Lodging-house, with the meaning given it on this side, has been imbedded in the statutes of our State, and is likely to remain in the vocabulary of our philanthropic effort, though it does seem desirable that there should be an agreement in the use of the word. But the success of an institution of this kind in Boston would seem to show that our Municipal Lodging-house must be different in some way from the English casual ward.

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The New York State Legislature has passed the bill for the estab-

lishment of a state institution for epileptics, and it is now in the hands of the Governor, who, it is hoped, will sign it.

The June number of the REVIEW will contain an account of the exhibit of the Bureau of Charities and Correction at the World's Fair, by Mr. Nathaniel S. Rosenau, Superintendent of the Bureau.

#### THE CHARITY ORGANIZATION SOCIETY OF THE CITY OF NEW YORK.

THE regular meeting of the Central Council was held on April 12th, in the United Charities Building. In view of the success of the opening exercises of the new building, it was decided to omit the public annual meeting of the Society for this year.

Arrangements were completed for the formation of the Eighth District Committee. An office has been taken at 527 Amsterdam Avenue, near 86th Street, and Mr. Frank L. Hall, who has seen long service on our Sixth District Committee, has been appointed temporary chairman. Miss S. F. Burrows, Assistant Agent of the Sixth District, has been assigned as agent to the new district. It is expected that the committee will consist of the following residents:

Mrs. A. P. Atterbury,	Mrs. E. C. Bolles,
Mrs. T. W. Bracher,	Mr. W. Lester Clark,
Mr. J. J. Coady,	Mr. W. A. Hungerford,
Mrs. L. L. Kellogg,	Mr. A. P. Kerley,
Miss Martha Kennedy,	Miss Morewood,
Miss G. McNamee,	Mrs. John P. Peters,
Mr. Clayton Platt,	Mrs. Andrew Shiland,
Mr. W. C. Stewart,	Mr. Theodore E. Tack,
Dr. A. Blair Thaw,	Mrs. Warnock,
Mr. Chas. T. Wills,	Mr. L. C. Whiton.

Messrs. Chas. M. Jesup and James C. Gulick were appointed members of the Fourth District Committee.

Plans for carrying into effect the changes in the treatment, investigation and registration of cases were adopted, which it is hoped will simplify and expedite the Society's work. Mr. Fred. Lundberg was appointed Deputy Superintendent at the Central Office, and Mrs. M. C. Weidemeyer, reception agent.

It was decided to attach to the "confidential requests for information," used by members, a form of coupon by which persons referring cases to the Society may authorize it to expend on their behalf money in aid of such cases. It is thought that this will save much time in securing prompt relief for necessary cases.

The Confidential Bulletin has been issued in its new form—that of a railroad folder—and as far as heard from has given great satisfaction.

A gentleman has presented to the Society a cabinet of antique and mediæval gems, consisting of intaglios, cameos, lapis lazuli, etc., which is to be sold for the benefit of our own and a few other societies. It contains over 500 articles. The Curator of the Metropolitan Museum of Art has catalogued and appraised it, describing each subject and giving its date and value. This collection is now on exhibition, and will shortly be offered for sale in the library of the Charity Organization Society upon the third floor of the United Charities Building. The attention of members and of collectors of such gems, is specially invited. The whole collection is appraised at over \$17,000, but it is hoped that some public-spirited person or persons will be glad to purchase it at an approximate price, and give the collection to the Metropolitan Museum of Art or some similar institution.

The usual reports were made from the Standing Committees, and the annual report of the Council of the Society for 1892, which had been approved by a sub-committee of the executive committee, was adopted and ordered to be printed. This report will be issued nearly simultaneously with this number of the REVIEW.

The work of the Society was actively carried on in all its departments during the month, showing an increase of 15 to 20 per cent. in most particulars over the corresponding month for 1892. In the new cases there was an increase of 25 per cent., while there was a marked falling off in the number of homeless cases, supposed to be due to the influence of the World's Fair at Chicago. Seventy-six District Committee meetings were held, and 56 volunteer Friendly Visitors were on duty during the month, in addition to those members of the District Committees who also act as Friendly Visitors.

An offer was received from a friend of the Society of the free use of ten acres of land on an island off the Connecticut coast, near Stamford, one mile from a railway station, and admirably situated for an encampment for men and boys during the summer months. It is hoped that some church, or society, or club, will occupy it during the coming summer for Fresh Air benevolent purposes. If the experience should be satisfactory, it is probable that the use of the island can be continued indefinitely. Full information as to this offer can be obtained at the Central Office of the Society.

# Charity Organization Society Summary for March, 1893.

	MARCH, 1893.	PREVIOUS MONTH.	MARCH, 1892.
<b>Financial.</b>			
Current receipts from contributions.....	\$3,130 00	\$2,305 00	\$2,966 00
Current expenses.....	\$3,527 67	\$4,151 24	\$3,871 94
New members.....	37	27	89
<b>Registration Bureau.</b>			
Requests for information.....	241	254	205
Reports sent out.....	437	416	472
<b>District Work.</b>			
New cases.....	629	422	547
Visits by Agents.....	2,566	2,360	2,296
Consultations at offices.....	633	562	595
<b>Street Beggars.</b>			
Total number dealt with.....	54	48	59
Of whom were warned.....	34	26	30
Of whom arrested and committed.....	20	22	29
<b>Wood Yard.</b>			
Days' work given.....	480	528	650
Loads of wood sold.....	561	578	388
<b>Laundry.</b>			
Women employed.....	42	43	41
Days' work given.....	585	502	570
Receipts for work done.....	\$924 10	\$703 49	\$614 46
<b>Penny Provident Fund.</b>			
Stamp stations.....	213	207	160
Depositors.....	30,000	30,000	23,803
Deposits.....	\$21,187 21	\$19,267 23	\$15,291 66

# REPORT OF THE DEPOSITS OF THE PENNY PROVIDENT FUND.

APRIL 1, 1893.

STATIONS.	DEPOSITORS.	AMOUNT.
Central, N. E. Cor., 22d st. and Fourth av.....	50	55.18
1st District, 150 Nassau st.....	17	11.70
6th " 1473 Broadway.....	7	6.51
7th " 214 East 42d st.....	384	43.57
10th " 165 W. 127th st.....	20	26.82
St. George's, 307 East 16th st.....	425	226.88
Holy Trinity, 46 East 43d st.....	84	91.42
Judson Memorial, So. Club, 229 E. 19th st.....	125	76.61
Working Girls' Prog. Club, 229 E. 19th st.....	150	179.80
Girls' Endeavor Society, 50 Morton st.....	70	82.92
Church of Reconciliation, 248 E. 31st st.....	150	155.79
Holy Cross Mission, Ave. C and 4th st.....	40	16.32
Gallie Mission, 340 East 23d st.....	700	118.42
United States Savings Bank, 1048 Third ave.....	3,678	1,721.83
St. Bartholomew's Parish House, 209 E. 43d st.....	1,105	727.57
Mrs. J. Fellowes Tapley, 64 Clinton Place.....	30	21.76
Cold Spring Harbor, N. Y.....	20	25.25
Mrs. Fred k Hoffmann, 40 East 112th st.....	10	5.00
Thread Needle Club, 79 Second ave.....	40	24.74
Enterprise Club, 195 East 12th st.....	35	46.24
Grace Parish, 132 East 14th st.....	325	550.07
Taylor's Restaurant (St. Denis Hotel).....	12	17.70
St. Chrysostom's Chapel, 7th ave. and 39th st.....	150	85.99
Grace Parish Benevolent Soc., 132 E. 14th.....	80	56.87
St. George's Girls' Friendly Soc., 307 E. 16th st.....	90	98.43
St. John's Chapel, 34 Varick st.....	200	211.99
The Steadfast Club, 125 E. 118th st.....	100	156.55
Good Will Club, 278 President st., Brooklyn.....	30	49.53
Working Girls' Friendly Club, 159 E. 74th st.....	103	83.76
Riverdale Library Ass'n, Riverdale, N. Y.....	100	36.44
Unitarian Mission School, 14 Fourth ave.....	150	170.57
Church of Heavenly Rest, 314 East 4th st.....	400	440.93
Far and Near Club, 40 Gouverneur st.....	50	43.35
Rivington St., 95 Rivington st.....	300	246.37
St. Michael's Church, 225 W. 99th st.....	200	271.49
Woman's Branch of N. Y. City Mission:		
Broome St., 395 Broome st.....	110	118.36
Olivet, 63 Second st.....	186	94.23
DeWitt Mem., 280 Rivington st.....	395	234.49
7th Pres. Ch., 138 Broome st.....	100	109.27
Second German Baptist Ch., — W. 43d st.....	70	20.18
Brick Ch. Branch School, 228 W. 35th st.....	150	153.81
Middle Dutch Church, 50 Seventh st.....	475	398.62
Working Girls' Soc. of 36th St., 222 W. 38th st.....	160	63.42
Emmanuel Church, 307 E. 112th st.....	50	17.29
Columbia Club, 245 West 55th st.....	75	94.95
St. Augustine's Chapel, 105 E. Houston st.....	2,275	563.19
Industrial Soc., 78 Willow ave., Hoboken.....	80	44.29
East Side Chapel, 404 E. 15th st.....	180	220.52
1st Ref'd Epils. Ch., Madison ave. and 55th st.....	100	58.27
St. Ann's Parish Guild, 7 W. 18th st.....	75	10.00
Manhattan Work Girls' Soc., 440 E. 57th st.....	90	90.20
The Ivy Club, 244 W. 26th st.....	125	103.00
Sunnyside Day Nursery, 51 Prospect pl.....	20	23.41
Calvary Chapel, 220 E. 23d st.....	65	41.38
Emma Lazarus Club, 58 St. Mark's pl.....	5	2.85
Sheltering Arms, 504 W. 129th st.....	92	105.06
Helping Hand Society, Allegheny, Pa.....	60	45.60
Pittsburg Newsboys' Home, Pittsburg, Pa.....	50	75.00
Mariners' Temple, 1 Henry st.....	50	27.37
St. Mary's Girls' Friendly Soc'y, Classon and Willoughby aves., Brooklyn.....	40	17.68
Stern Bros., 32 West 23d st.....	251	420.58
St. Mary's Lawrence st., Manhattanville.....	110	141.79
Ref. Ch. Mott Haven, 8d ave. and 146th st.....	25	14.36
St. Michael's Girls' Friendly Society, 180 N. 5th st., B'klyn.....	25	25.56
St. Clement's School, Henderson, Ky.....	25	80.20
Bethlehem Chapel, 196 Bleecker st.....	25	45.50
Trenton Work. Girls' Soc'y, 112 N. Montgomery st., Trenton, N. J.....	20	6.59
Annex Club, 124 Roosevelt st.....	40	26.54
H. O'Neill & Co., 329 6th ave.....	262	251.08



PENNY PROVIDENT FUND.

395

STATIONS.	DEPOSITORS.	AMOUNT.
Ch. of the Holy Communion, 324 5th ave.....	335	278.48
Grace Church, The Heights, Brooklyn.....	125	114.66
Church of the Merciful Saviour, Madison st., near 10th, Louisville, Ky.....	45	10.00
Madison Mission, 209 Madison st.....	280	60.37
Loyal Temperance Legion, Co. A., Florence, N. J.....	60	112.76
The Folds, 62d st., and 8th ave.....	40	28.97
United Workers and Woman's Exchange, 49 Pearl st., Hartford, Conn.....	75	36.13
Young Women's Hebrew Ass'n, 206 E. B'way.....	20	6.99
Greenwich, Conn.....	177	96.87
Church of the Ascension, 5th ave. and 10th st.....	200	125.82
Bethlehem Mutual Improvement Club, 196 Bleecker st.....	20	7.94
West Side Savings Bank, 58 Sixth ave.....	900	861.75
House of Prayer Mission, 13 State st., Newark, N. J.....	200	311.89
St. Mark's Mission, 238 E. 10th st.....	291	148.33
Church of Disciples of Christ, 323 W. 56th st.....	175	295.88
Charles E. Davis, 79 Jefferson Market.....	75	57.15
Good Will Club, Hartford, Conn.....	160	84.75
St. Andrew's Girls' Friendly Society, 127th street and 5th ave.....	50	82.72
Plymouth, 13 and 15 Hicks st., B'klyn.....	554	982.66
Industrial Schools of the American Female Guardian Society:		
School No. 1, 532 First Avenue.....	56	7.37
School No. 3, 418 West 41st St.....	90	27.31
School No. 6, 125 Allen St.....	84	38.09
School No. 10, 125 Lewis St.....	160	112.59
School No. 11, 52d St. and Second Ave.....	117	43.81
St. Mark's Mission, Philadelphia, Pa.....	30	60.50
Library, N. Y. Bible and Fruit Mission, 416 E. 26th st.....	60	33.15
Lodging-House, N. Y. Bible and Fruit Mission, 416 E. 26th st.....	10	10.00
Neighborhood Guild, 147 Forsyth st.....	200	108.72
Workingman's School, 109 W. 54th st.....	95	68.32
Girls' Friendly Soc., Cold Spring, N. Y.....	35	31.18
Hudson St., 362-364 Hudson st.....	137	353.62
Bethlehem Band, 196 Bleecker st.....	40	61.47
West End Working Girls' Society, 159 W. 63d st.....	60	58.32
Prospect Hill Club, 113 E. 45th st.....	25	26.06
Charity Organiz. Soc'y, Lockport, N. Y.....	100	103.63
Chapel of the Messiah, 94th st. and Second ave.....	15	6.29
Grace Church, Utica, N. Y.....	120	99.96
The Playground, 11th ave. and 50th st.....	100	12.65
Young People's Association, 1149 1st ave.....	150	114.42
Simpson, Crawford & Simpson, 309 6th ave.....	306	386.96
Pansy Club, 355 E. 62d st.....	40	46.82
St. Mark's Mission, West Orange, N. J.....	15	25.24
St. Peter's Church, State st., Brooklyn.....	75	112.53
St. Clement's Sewing School, 9 University Place.....	150	64.77
Warburton Chapel Mission, Hartford, Conn.....	40	45.00
St. John's Church, Bridgeport, Conn.....	10	9.67
Church of the Messiah, Greene and Clermont aves., Brooklyn, N. Y.....	130	68.00
Park Ave. Chapel, Brooklyn, N. Y.....	120	122.00
DeWitt Chapel, 160 West 29th st.....	135	312.37
Calvary M. E. Church, 129th st. and 7th ave.....	29	33.55
St. Luke's Girls' Friendly Society, Utica, N. Y.....	20	9.65
Calvary Baptist Branch, 98th st. and Western Boulevard.....	175	218.47
The Boys' Club, 125 St. Mark's pl.....	222	105.66
Madison Sq. Ch. House, 430 Third ave.....	25	57.75
Lenox Hill Club, 163 E. 70th st.....	5	4.00
Free Reformed Sunday School, Grand St., Jersey City, N. J.....	245	64.13
Boys' Club, Portland, Me.....	10	9.62
Associated Charities, Wilmington, Del.....	609	430.63
Riverside Association, 50 West End ave.....	85	69.64
Emmanuel Sisterhood Mission School, 43d st. and Fifth ave.....	40	46.90
Good Will Chapel, 221 East 51st st.....	28	35.83
Allen Memorial, 91 Rivington st.....	175	45.84
Boys' Club, Lake Forest, Ill.....	30	10.00
Afro-American Penny Savings Bank, Hampton, Va.....	235	136.99
Boys' Mutual League, Washington ave. and 176th st.....	30	16.30
Home Library No. 4, 38 Cherry st.....	91	4.84
Dolphin Jute Mills, Paterson, N. J.....	50	55.47
Hull-House, Chicago, Ill.....	325	189.00
St. Paul's, Clinton st., Brooklyn.....	45	38.50
St. Faith's Club, 9 University Place.....	5	5.50
First Pres. Ind. School, Saginaw, Mich.....	20	32.19
C. O. S., Ithaca, N. Y.....	75	58.85
Boys' Club, 430 Third ave.....	10	6.90

STATIONS.	DEPOSITORS.	AMOUNT.
Far and Near Club, Rochester, N. Y.	50	34.00
Waterbury, Conn.	725	261.12
Working Girls' Circle of Jersey City, Jersey City, N. J.	75	57.57
Bay Ridge Free Library, Bay Ridge, N. Y.	125	126.44
St. Paul's M. E. Church, Richard and Sullivan sts., Brooklyn, N. Y.	60	18.77
Albany Boys' Club, 19 North Pearl st., Albany, N. Y.	52	74.95
Nyack, N. Y.	123	45.18
Girls' Working Club, Portchester, N. Y.	43	5.00
Fort Wayne Relief Union, Fort Wayne, Ind.	25	34.59
St. Andrew's G. F. S., Wilmington, Del.	35	66.00
St. Paul's G. F. S., Rochester, N. Y.	34	50.51
Branch of the Y. W. C. A., 1509 Broadway	10	10.00
Grace Church, Orange, N. J.	20	46.83
Hope Club, Pike st., 34 Pike st.	75	59.28
Industrial Schools of the Children's Aid Society:		
Astor Memorial, 256 Mott st.	60	42.69
Avenue B, 533 E. 16th st.	116	31.58
Sullivan st., 231 Sullivan st.	271	120.61
Duane st., 9 Duane st.	49	13.35
East River, 247 E. 44th st.	205	36.36
East Side, 287 E. Broadway	105	23.79
Eleventh Ward, 295 8th st.	45	19.65
Fourth Ward, 28 Pike st.	25	10.00
Fifth Ward, 36 Beach st.	10	5.00
Fifty-second st., 573 W. 52d st.	281	144.45
German, 272 3d st.	108	27.97
Henrietta, 215 E. 21st st.	93	75.00
Italian, 156 Leonard st.	328	179.10
Jones Memorial, 407 E. 73d st.	312	269.12
Phelps, 314 E. 35th st.	10	40.00
Rhinelander, 350 E. 88th st.	10	5.00
Sixth st., 632 6th st.	58	27.93
West Side, 201 W. 32d st.	100	13.31
West Side Italian, 24 Sullivan st.	10	5.00
Sixty-fourth st., 207 W. 64th st.	25	20.61
Notre Dame Club, 233 W. 14th st.	50	50.30
King's Daughters and Sons, Tenement House Chapter, 77 Madison st.	90	41.16
Second st. Working Girls' Society, 6, 2d st.	10	5.00
Knox Memorial, 514 Ninth avenue	190	143.89
Missione Dello Spirito Santo, 29 Front st., Brooklyn	10	5.38
Girls' Club of St. Thomas's Chapel, 280 E. 59th st.	20	10.00
St. Paul's Church Mothers' Meetings, Rochester, N. Y.	23	21.00
St. Thomas's Chapel, 230 E. 59th st.	150	216.75
All Angels' Parish House, 155 W. 61st st.	125	108.20
M. Y. O. B. Club, Rochester, N. Y.	10	10.00
Grace Church Boys' Club, 410 East 14th st.	25	23.00
Girls' Friendly Society, Zion and St. Timothy Chapel, 418 West 41st st.	10	6.40
Grace Church Boys' Club, A. D., 410 East 14th st.	9	5.00
North Side Boys' Club, 208 Bleeker st.	35	35.41
Palisades Library, Palisades, N. Y.	38	54.89
East 44th st. Lodg. House, 247 East 44th st.	25	17.00
The Junior Club, 53 West 53d st.	100	85.79
Afro-American Penny Savings Bank, Waccamaw, S. C.	25	12.00
Ursula Lunch Club, Chicago, Ill.	25	18.00
Baptist Church of Redeemer, 131st, bet. Lenox and Warren aves.	10	5.00
Charity Org. Society, Castleton, S. I.	240	246.44
Armitage House, 343 West 47th st.	25	20.00
Provident Club, 344 E. 14th st.	550	53.07
Tremont Baptist Church, Washington st., Tremont	10	2.00
Excelsior Circle, 120 Willow st., Brooklyn	10	5.00
Hope Club, 104th st. and Boulevard	15	10.00
Christ Congregational Church, Mount Hope, N. Y. City	20	29.00
The United Workers, Flushing, N. Y.	32	14.60
South Brooklyn Prog. Club, 325 Henry st., Brooklyn	15	8.43
Ogontz Lunch Club, Chicago, Ill.	20	20.00
Pressing On Circle, Nyack, N. Y.	25	11.00
The Gleaners, Oyster Bay, N. Y.	10	5.00
Helping Hand of Bethany Church, Tenth ave. and 36th st.	25	17.25
Beth Eden, Fordham, N. Y.	25	11.85
Pickaway, W. Va.	10	4.00
Grace Baptist Church, 97th st. and Park ave	25	25.00
Sedgwick st. Congregational Church, 388 Sedgwick st., Chicago, Ill.	25	20.00
Amount due depositors in 31 closed stations		142.53
213 Stations	30,000	\$21,187.21





GENERAL ROELIFF BRINKERHOFF.